M 1842
Saturday, May 16, 1970
(Group II) Barn
Lunch / Afternoon

MR. NYLAND: That's a sure sign that we have to begin. If you'll remember, I mentioned last evening that, for this afternoon, we will try to make an attempt to work, as many as we can get together, on the slope outside of the Barn, including cleaning up some of the firewood, chopping it, and so forth. And Jim was responsible for that. In order to talk about it a little bit and at the same time doing something a little different, after Peter has played, you can be quiet or walk or do whatever you like for fifteen minutes. It is in the nature, of course, we've done it before, that during that time you really take it easy with yourself. You can utilize that time any way you feel that you want to. For instance, it may be that because of the music, there is something that you would like to continue to have, if anything of that kind happened to penetrate. It also can be used to make a certain kind of preparation for yourself, because we will work quite concentratedly for two hours. During that preliminary peri od of that kind of quietness or loafing, Jim and I will talk to see what we should do and where to divide the different activities and what in general we could accomplish. I would like to work from two o'clock till four, steady, without stopping, without allowing yourself to sit down. Whenever you walk, that you walk intently, having in mind what you are going to do. Not to allow in your mind any loafing. That you really try to concentrate as much as you can with your body and your mind and your feeling. That you really for this particular two hours, you try to become king of your body, that the body will have to follow what you think is right, and what can take place upon the advice of your heart. It will be an attempt to be concentrated totally as a personality. When you try to do this,

you will not be able to do much Work on yourself. It is possible that, during such a period of concentrated effort on your part, you will have certain flashes of recognition. What takes place in the mind when it takes that kind of a position to order your body around, and intelligently to make it function, is that the mind then, having at its disposal a servant, will feel this responsibility. The feeling will come from your heart, introduced into your mind as a feeling, in which then the mind not only orders the body to do what it has to do, but feels that it is responsible for you as a whole, and then in taking that responsibility, there is a certain direction which is formed in your mind, becoming at times quite active, also considering that that what you are doing is right. That you see yourself in that way even if it is not as yet impartial, at least it takes on the semblance of what could be impartiality, if actually your mind were, was, or would be, the most important part of you, and not your body. It will help to straighten out the relationship between these two, and the balance will constantly be in your feeling center, in the solar plexus, in which then whatever the feeling is and deepened, the more interest you can have. The balance is regulated from that particular point, and it goes then two ways: in connection with your mind, and in connection with the activity of your body. It is, as it were, playing behind the scenes. There is a performance between your mind and your body in which, quite definitely, one is positive, the other is negative, but that the emphasis of your life will have to be in your feeling center as a neutralizing force. Without introducing an attempt at being impartial, you will see that many times that will be the result, and you will go over into a state in which impartiality comes without your thought about it; and that this impartiality is simply a result of the aliveness within you, and recognition of the necessity of being alive in this kind of effort. The aliveness goes over into a heightened alertness; that is, together with the sensitivity of that what you have to do and to try to do it as well as you can, you will have to constantly remind your mind that it has to have a function to fulfill, and not allow it to go off on little by-ways, not to daydream, not to allow the mind to be engaged in a lot of other little thoughts

which are sometimes quite enjoyable, but which for the time being you set aside, and you say to your mind, "You have something to do now; it is a responsibility for this territory which I call my kingdom, and I want to actually govern it. Behind the scenes is your feeling. It prompts you, with your mind, to behave in a certain way which, for the mind, is more becoming. It will mean also for your mind that the different departments which it is usually divided into, that then there is more coherence, more homogeneity in the mind itself, and that then because of this it will have a concentrated force, which will become evident in the efforts you make. It is not a question of hurrying. It's a question of order, in which you can dictate to your body any kind of rhythm you think is necessary, and even to the extent that you feel that you don't want to lose yourself, you use you r body to regulate the activity of your mind and allow then a relationship between the mind and the body, which both can understand. It is as if the mind is feeding energy to the body itself, and watching quite carefully what the body can consume, and not allow the body to go on its own, as if it then, because of such influx of energy, is also, I would use the word "awakened" to the fact that it is engaged in an activity and then being on its own it will lose contact with your mind. Your mind, at such a time, becomes an indication of the sun. That what is the body must remain the earth. There is a division in a man then, in which his two different parts which are affected by that what is above and that wht is below will be combined within a man and in such a way that then what will win out is his sun and not his earth. In that, if you can keep this kind of symbolism with you during such a period, and if you can concentrate for those two hours, you will find that there is then the possibility of even bringing about a unity between them, because the body is quite willing to recognize a superior force. If the body is Nature, and the sun is Great Nature, it is not necessarily a fight - it is a meeting of two forces, in which one or the other could win, but the balance of power is placed in the sun because of your Wish. And so you walk, and so you move stones, and so you rake and you shovel, and in the same way, you as a

unit, as a personality, concentrated and really wishing, because after all nothing will happen unless you wish to do it. The wish is stimulated by the Group as a whole, all of us concentrated in a small kind of an aim, which may not be entirely clear what kind of an aim is involved in its totality of how to make a good slope out of country that is a little bit - let's call it wobbly - and where there are many holes and many pitfalls, where there are also many temptations, where there is constantly an attraction of the earth towards you, where you sometimes when you use a shovel and you hit a rock, that you are careful to consider the rock as an opportunity. ; that you try during this time not to talk too much. That you also for yourself retain a level, in equilibrium within yourself; that you will not allow yourself to swear, that you will be very careful of the kind of words you want to use; and that the totality of yourself could start to radiate. It is that way by which aliveness can come out from a person, and it starts to radiate in his whole posture. And the posture then will want to find an outlet of such radiation, and it will then, when it really wishes to be expressed, will find a three-fold unity in the personality for such expression. Your mind will shine as the sun. Your body will work like the earth allows work to be done in conformity with the sun, which is the center of the solar system to which the earth belongs. And your feeling will be like a horse: It will have strength, it will have ambition, it will give force to your body. It will at that time no longer be a wild horse. It will be tamed by your mind. But what is needed is for this wish as a horse, your emotional state, to wish to be tamed. Otherwise, your wish will go all over the place, and it is not right, because for a person, when he wants to grow up, he wants to know what could be his unity and to have this kind of experience as a group, it is that what is communicated on an emotional basis, which will enable each one of us to remember, and if possible as I say, in certain flashes, to remember yourself for what you are, what you have been, and what you hope - and quite fervently hope - you may become.

After four o'clock, we will finish up on some of the things that have been started this morning, so as not to leave that

entirely alone. Movements will be after five-thirty coffee, and we have had our little meeting. This time, it will be Arlene in charge. Marjorie will play. It will be necessary, every once in a while, to shift responsibilities. Unfortunately, that Jean is not there, but she is suffering from what many of us have suffered from; and still we have to take measures to try to see what to do about it, and we have been a little bit lackadaisical about it. A week ago, I mentioned about water, and it was necessary to remind a few people that we should take steps. But we have not as yet taken enough steps. It's also, I think I last talked with Len, and Len is sick. We can obtain water from Warwick if we go there and fill bottles. I have asked Len to look for demijohns or even gallon bottles. Someone must go every day to get water from Warwick. We will eliminate all water from Amity and not drink it. It can be used for cooking and for washing - not for drinking purposes. We have to overcome this - if it is water, we have to find out. If it is not water, then maybe there is something else. We've got to become healthy, and not let these kind of things interfere with our ordinary life. It isn't right. Of course, it can happen, it's a little too far, it must work itself out. But we have to take steps, and intelligently. When I say such things every once in a while, I hope that someone then will take an initiative. Because I don't say it just to say it or to be heard, or to indicate that something is wrong. We are now more than enough grown up so that someone - and I talked about responsibility last night - can take such a responsibility, small as it may be; but say, "I will take care of Amity". That would be very good.

What do we learn from these varieties of different things that we have to meet? Someone has to go because her father is not in a good condition, and is sick. There is a telephone call from the West Coast about someone else who is a little bit in trouble. There are conditions that exist, in our neighborhood, as it were, when we call the bond of fellowship, as indicated by wishing to Work on oneself - one becomes much closer and much more like brothers and sisters of a family, and that what happens to one person happens to all of us because we are sympathetic.

And we have to live much more with each other in coherence, this kind of cohesion. There are two words: cohesion and adhesion. The "hesion" means binding. "Co" means "with". "Ad" means at a distance. Attractions of molecules within a certain substance are forces of cohesion. Attraction of diffe ent substances when they remain separate and are related to each other is adhesion. A Group has to learn how to change adhesion to cohesion. That is the problem. And it has to be done by experience of wishing to bring something different within a Group and not just be a little community happening to live more or less together. Cohesion is dependent on your feeling. Adhesion is dependent on your body. When one works together, the feeling, as given by your emotional state, will bring about a relationship which you really don't know much about, because you don't feel that way. You have to learn this. It belongs to your Kesdjanian body. It belongs to the possibility of a development of man. I said somehing last night about Jerry. I'm so happy he has his birthday. It is a good time for him; in this coming year, it can be very good for him. And it is necessary for him to know just now what I talked about- this cohesion as a possibility - that Jerry, by nature not so easily communicative, will learn how to trust other people. And, for that, we drink now, to his birthday - to Jerry; to Arlene, as helping in her own right; and that that is a s a symbol of something for all of us to be reminded. Birthdays we all have. But when one of us has it, all of us happen to think then about the person who has a birthday, and about yourself also having a birthday of your own, and all together looking at the year ahead. What can the year bring? Adhesion? Or cohesion?

So, for this afternoon, it's a little attempt at cohesion. I hope it can be done well - I say, quietly, not in a hurry. The mind can dictate the speed of your body. The body will listen when there is some authority. It will take orders from your mind. Because the body has really no mind. It has only a little habitual way of behaving which sometimes we call a sub-center of intellect. But the real intellect is in your brain; and within the brain, all departments, having been united because of a wish on the part of yourself, gradually in such concentration will

become one, and then, as a whole, as a brain, will wish to become part of an individual.

To this afternoon... and to Jerry.

So, Peter... Peter, will you play about three pieces today?

So, now it's evening again, and the day is over, as far as physical work is concerned; and we've had a little bit of an afternoon of a different kind. I hope you got something from it for yourself. And the relationship that you establish between your mind and your body will give you knowledge of yourself. The times that your body simply acts without the mind or even your feeling taking part of it. One knows well enough how it is to run around as a chicken without a head. When you make your mind function in conjunction with the body, you really have a task. We are so tremendously habitual in all our movements and in all the different manifestations: in expressions, in language; the way one pulls up ones face; expressions when you see someone, you react, constantly you react. Anyone doing anything outside of you that affects you, you see it, you have a conclusion; even if it is not vocal, it is there. And we are trying to establish something so completely independent that it is not affected at all by the surrounding of unconsciousness. You see, it's a tremendous task. Aside from being a good task, the goodness becomes only apparent after you have lived a little bit longer, having expereince of both forms of life. And for that one has to be reminded - I would say, constantly - or at least at such times that you feel that you are able to ride those two horses. I talked about the horse of your emotional states. It is really at such a time you have to make a division between an emotional quantity. We talk often about the intellectual necessity of sending energy to an unconscious part of the brain, as usual, and that the V in the road being simply that the other road leads to sending energy to a separate part of the brain, which we hope will then start to function in a conscious way. But the same applies to your feeling. Because there is energy available in your feeling without even knowing it. And it comes out many times because the body already reacts, and the feeling starts to correspond to that. And it's very difficult to find in one's emotional state the possibility

of division of emotional energy. Simply because it's a little bit more liquid, it goes over, as soon as the door is opened, to an unconscious state of feeling; practically everything gushes into that opening. And there is very little chance to call a halt to that, until it has gone a little and you can see perhaps that it created damage, or that it was not entirely right, or you can see in the state in which you are that you go down. The way to find out for yourself is to have a measure for the level of your being, because that will be the determining factor in the end. In the being, all three centers have their effect, and they furnish for the level of a being a certain measure. The measurement is like a barometer. It's a barometer as far as the mind is concerned. It's a thermometer as far as your feeling is concerned. And both have to be read in conjunction. You have to know what is the pressure of your mind. You have to know what is the temperature of heat of your heart. And you have to judge by that kind of measurement, which of course is sensitive enough in itself, but the observer is not at all equipped to read the scales of either the barometer or the thermometer. That ia the kind of a language you have to learn. Because the language of the mind and the language of the feeling a re expressed in their own way. As far as the feeling is concerned, it is still expressed by means of manifestations of the body. But when one starts to Work, gradually there is a possibility of division, and then the feeling becomes a little bit to stand on its own feet, and it can act then, and one can even learn not to express a feeling by means of an outer manifestation of the body. Of course, that in itself one can acquire quite well. One can have a poker face if you want. to. You can also prevent yourself from saying certain things of an emotional character. It is not right to do it, because that kind of a condition is quite abnormal, from a natural standpoint, and anything that becomes abnormal for the personality of a person is against his possibility of Working. When one wishes to Work, one has to assume that the personality is in a good state; that is, the body is healthy, without too much pain or discomfort; that the feeling is functiion-ing, not necessarily like a pianola, but it has facility. The

rates of vibrations of the solar plexus, the way sometimes feeling states are affecting the solar plexus and making it go around; the rates of vibrations that are produced by that kind of an activity. All of that can gradually become independent of the manifestations of the body itself. But when it is not expressed which is natural for a man, unless he is a type which is very much drawn within himself, and those are exceptions, really. When a person becomes upset and becomes a little abnormal; when it happens to the mind, it can be contained within your brain, and can stay there. Because even if there is activity of the mind which does not come out in the form of words or in the form of a certain kind of activity of the body, it can stay in the mind, and then produce between the different departments of the mind a certain activity. And that then in that exchange of such activities, the mind becomes occupied. And it is then as if the thoughts create circles in a mind, sometimes without any rhyme or reason, but simply as ordinary thoughts without control. And the associations, that is, what really causes such thoughts to keep on going around, and nodding acquaintance to the thoughts which are already there in memory, that the associations are the cause of this kind of a relationship which then goes haphazard and helter-skelter because there is not directing factor. When the mind is in that kind of a woozy state, it is not very good to introduce a new element, and particularly an element which is not understandable, or cannot be comprehended by the rest of the mind. One must not Work in such conditions. One must not Work in conditions of emotional upheaval. One must not allow to be put a certain door and close it to an emotional state. One must not allow more thoughts to come into the mind when it is already crowded. One must first become much more normal regarding a personality as it behaves on earth, more or less without too much disturbance. At times, when this happens, and when the mind already is eliminated, is of course when the body performs habitual movements. Because then the mind doesn't think. It doesn't enter into it, and the body simply takes over. And many times, when that what is habit also starts to wear off your feeling, and the body then in doing what it is supposed to do and doing it sometimes quite

well, because it has that kind of a little bit of intelligence. There is not much feeling in a habit, although feelings can become habitual. When they are habitual, they have no feeling left, but only a performance. And the reason why a person should try to become healthy in all three centers is, when he then is in equilibrium, it is possible to introduce something of a different kind of a nature. Because, if it is not in a healthy state, in all three centers, too much energy goes to the fixing up of each center which is not in equilibrium.

When the body is in pain, energy will go through the blood, with the blood, to the place of pain. When there is a wound, it will have to be healed. That's a requirement for the body itself, to protect itself from danger. It's the same problem with the mind and with the feeling - When they are out of balance, there is what we call simply common sense, which is expressed in a wish that a man could become normal and need not be bothered by worrisome thoughts going around and around in his brain. And also, that as far as the emotional state is concerned, he does not want to go too far up or too far down. Although he cannot help it - that is, he may be exciteable - it is still a question if such a time is good for any kind of Work. I say, it's questionable, because with the feeling, there is still a chance; with the mind, there isn't. With the feeling, when it has an emotional state, and the expression is by means of the body, it is pos sible to establish a relationship between the mind and the body, and that will help to bring equilibrium in the emotional state. But, in general, and particularly when you want to direct emotional energy for the two purposes for which, then, both solar plexus and your heart are assigned to do a certain duty; it is as if the road in which emotional energy has to flow to either one or the other can be closed up with one, and more should go in the other. But when there is too much emotion already involved, the state of closing the door is practically impossible. It is, however, at such a time that one, having been affected and still being under the influence of such emotional states, that then, if the mind can come to its senses, and then can become aware of the behavior

of the body - it's not necessary that one recognizes the manifestation as the result of one's feeling, because one wants to accept the body for whatever it is, and it doesn't matter in what particular performance of manifestation it happens to be. Something of an equilibrium is established betweeen those two centers, and as a result of that, requiring energy of a certain kind, which can go in the direction of objectivity, the feeling will be engaged in wishing to continue that kind of attempt. Unless it is there, it is of no use trying to stop the energy of your feling, or even the energy of your mind. If you can bring this equilibrium - and it is possible, particularly when certain forms become habitual for the body, and that even if emotional states are expressed that way as a logical result, because one doesn't think about that, then it is possible that, at that time, emotional energy can be diverted, and go one way or the other; and that that depends then on the temperature which can be read, provided a man is sufficiently sensitive to watch his temperature of an emotional kind.

It requires sensitivity. It requires a looseness from habitual forms of manifestation. It requires for a man really to become acquainted with himself, and to see in what way he is affected by the outside world. And then, when he is affected, and would react, that is when a certain influence reaches him, and it reaches him in his center, in his emotional one, that then he need not think. This is the first attempt you make. You take simply that what is emotional in character within yourself and let it vibrate and let it be expressed through the body, and don't hesitate by trying to convince yourself that you shouldn't, either by pressure from your mind as a thought, or by awkward behavior forms of your body. Let it simply be.

This is a rule of common sense, because it has to do with our relationships with each other. The more one becomes acquainted with different people in certain relationships, the more there is a possibility that you will become emotionally involved. And I mean by that now it can be positive for the relat ion, and it can be negative for the relation. The more you become acquainted with the behavior of someone else , the more you feel at home, the more you let your own hair down, and then you have to be very

careful, that at certain times it is so familiar and has already become so habitual, that before you know it, certain words are said or certain activites take place, for which you later on can not really be responsible. And the anger is much too much for yourself in the presence of someone else because he or she does not restrain you any more. And it is because of this kind of an acquaintance which is based on experiences over a certain number of years, or at least a certain part of one's life, that one considers the other person as if they are part of you, and also to some extent that you are entitled to show what you feel, simply assuming that the other person then simply has to accept it. This is a mistake. You never have a right to show your feeling or your emotions in the presence of someone who is opposing to that. This, I say, is common sense. You must know this particularly when you live together, or when you have good friendships, when there is a certain intimate relationship. It is also necessary to understand it regarding children, because there the attitude is simply one-sided and you think you can get away with it. And there it is a little bit more subtle even, because a child is much too observant, and will react within itself without telling you. When people are grown up, you have a chance that they explain it in a certain way, by liking or disliking it. And then, of course, in that kind of a reception, and having that kind of a reaction, you again will react to that, and pretty soon you will be on a road on which you really do not know how to return, because it has to work itself out, and the Zilnotrago of a bad relationship causes a tremendous amount of damage to the system of yourself.

I'm talking about these things because they are commonplace. They happen to one all the time. Sometimes even it need not be so intimate. It can be triggered off by any kind of an influence which is too much for you. You need not have an intimate relationship with a policeman when he gives you a ticket and you get angry. You need not have any relationship at all with anyone when you receive a bill from some kind of a company and you think you have been overcharged. We are much too much familiar with these kind of states. And perhaps those where there is no one present

are perhaps useful - that is, if you could have that kind of thermometer where you feel that your blood is rising and is almost boiling over, that before you let it go too far that something in you calls a halt to that kind of a current. And then you have to be clever, and again, based on common sense, you must know yourself. It is not that it will happen in an unconscious state when you wish to remain unconscious. Because that happens many times that you want to continue exactly in the way you have been simply because you assume that you have a right and also that someone who is present to you not only is entitled to it but certainly can not say anything because you are you and it is a question of your own selfishness. But when you are in a state in which you start to feel that certain things are taking place in you, Work will not help you. Because the energy that flows in an emotional direction will not allow to close that door. It is mounting in you, and when you let it, it will come to a certain height, and as I say sometimes, boils over, and it becomes quite bad, because your behavior is not only then emotional but takes on the form of a physical activity of some kind, or swearing, which is another kind of physical activity coming through your head. You have to learn how to become sensitive. This is a task for every person who wants to Work, because if the sensitivity can give you an indication of the thermometer, that it is rising and is a little bit above thirty-seven centigrade, that then a fever sets in. And it is that fever which causes a great deal of damage to your system, I say, to your physiological make-up. It wears it out. But it is not on that particular basis that you have to be more careful. It is solely based on the question of your own control. And you have to look at these exclamations, and particularly when it takes on a certain obnoxious form, as something that you have to consider for yourself completely abnormal. And it is not in the sense of wishing to become conscious that it should be allowed at all for yourself. Here is where you must make a distinction between an unconscious existence on earth where such things can be tolerated and go over even into all kind of fights and wars. Because it is really based on the development of one's feeling and emotion that we even have an army which fights so-called for the sake of democracy. But when it is ex-

plained for yourself that you see these kind of states take place within your own personality, and that then the causes of such civil war within you destroy certain structures and break down what you may have been able to build up quite laboriously and at the expense of a great deal of energy - in one moment, it can be gone. I may have quoted a Dutch saying: "In one moment of forgetfulness, it may be the cause that you will cry for years." And one must really start to become much more serious about these forms of behavior. Because it will take place when you will let it. And each person becomes subject to it. And when you want to Work, that is a place to start with. Not with your woozy mind. That will follow after some time. It is your attention to your solar plexus as it starts to turn around a little faster. Or when it changes over from one direction into a contrary one. You have to become sensitive that through the chakra of your chest, a certain current flows in or out, and you must measure by the way it flows, what is your temperature at that time. Your blood will not always give it to you, because you do not know enough about your arteries, and the pulse is not an indication of that. The pulse is an indication of the pressure of the blood - how fast it goes. This is a question of the temperature of your blood. The boiling over depends on the tempreature, not on the fastness by which it moves. Both go hand in hand because they are related. The feeling center operates on the basis of what is within. It can be that one is at a high temperature without having any activity. At the time of explosion within oneself, it comes to a standstill because of that what is held within can not get out, and then the pressure forces the explosion. In daily life, you have to learn how to get along with other people. You have to learn in an indirect way, because if we consider such loss of energy particularly of a negative kind when it is not understood and not wanted by someone else, you have to build within yourself positive qualities. This is the solution to this problem. It's not a question of telling yourself: "Don't express it. Don't get angry. Don't shout." It is quite a different thing. It is the division of the energy of an emotional kind in a different direction. That is where this particular fork of the road will lead to. Instead of going to your

emotional center as represented by your solar plexus, it has to go to your heart. For that, you have to learn how to express feelings at times when there is a direction which can be given, that you are not under the influence of it as yet, but that your mind can start to direct it, and then it will take a form of kindness, a form of caring, a form of wishing to behave in a certain way contrary to your ordinary grain. That you will go against it for the sake of developing the possibility of using energy of an emotional kind in the right way, under the command of something that I now say is like your mind, but it can be simply the Wish for your Being. Your Being is looking for the level of each center. The level of your Being is made up by the level of each center separately. And, as a combination, it is a mean which has then reached an average between the three, which indicates the level where you live. When it is a level that is rather low, and it is strange to say that the person is at times quite aware of the level of his Being. Because these are moments in which you do not think or feel, but nevertheless you have an awareness of yourself existing, and also you know the state, because you are not so dumb. You know when one is in a state of enthusiasm. You know when there is aliveness, without as yet being able to direct it. It is as if you are living and sometimes walking on air, that then you have lost a little contact with the ordinary earth; and you are not as much subject to the rules of the earth. It is a time when you can become aware of your aliveness; and when that aliveness is there, that will indicate the level of your Being. When in that level of Being your sensitivity tells you that there is something lacking in the quantity of emotional energy, you have to make it. You have to go against your selfishness at such times when there is a chance to go against it. You have to learn to be kind, I say it every once in a while, to animals, but kind also to other human beings. You have to go out of your way to inquire about the world in which they live. You have to make attempts to enter into the life of others, exactly the same as when you read an autobiographical novel of a book, that you want to know what is really the source of why Beethoven could write music, why it was

that he felt, why it was that Wagner had his particular way of living and his difficulties. Dostoevsky, what he felt and thought, and why he wrote Brothers Karamazov. I hope you have read that book, for instance. The three centers are discussed in that book, as the three brothers. And it's very interesting to see how Dostoevsky could hold them and keep them apart, and how they as one family constituted a level among the three of the Karamazov family, headed by the father, which was not such a delicious creature.

One wants to find out about oneself, what one is. One wants to be able to find out how the energies can be utilized. One has to learn more and more to be conservative, not to squander. You can ~~think~~ when you are young. There is enough. When you are old, there is also enough. Don't make a mistake about that. It's a question only how to tap a source. Because if you believe that senility must set in, and that old age must creep up on you, you're on the wrong road. You are on the road of unconsciousness when things become completely habitual, and after a little while all you can do is to think in cliches.

When one Works, there is something that is opened up as a source, which supplies your juvenile energy avaliable at the time, in your teenages years and the early years betweeen twenty, thirty, up to forty. But then certain things will set in as crystallization, and you have to supply then some forms of energy by opening a door, and the door that has to be opened first is the door of your heart. You have to train your heart to be able to do certain things, I said, against the grain, but it is not so terribly difficult, and it is really quite useful to be kind and to be friendly, to have even a smile on your face, without overdoing it, without becoming sentimental, but really meaning it. I've talked about it every once in a while; when you meet someone, you say "Good morning", and you mean that , when you say it like that. So that the other can feel that something goes on in you, and that there is a willingness to part with some energy of yours that part of your life could flow into someone else. This is how you train your heart. This is how you make familiarity with your emotional

states. This is when, after some time you want to Work on yourself, you will be enabled to have a language of an emotional kind which can stand on its own. This you must learn, to bring about a balance between negative qualities and positive ones; and that then that what you design for yourself as the direction of becoming positive will offset other states in which in anger you lose yourself. Each time that you have that kind of an experience, you must accuse yourself, that you have not filled yourself enough with the things that really count, because when they count, they stay within you. When they don't count, they lose you, and you are the loser, and you let it go, simply because you're stupid.

To become too angry is stupidity. It really is of such a shame that even at certain times, you can not control yourself. You have to look at it that way because it is that kind of seriousness. It's not just to be condoned. You've got to fight it. You have to learn how to get along with people. You have to adapt yourself. You cannot live in your own little house all the time. You're on earth, in company with others. It is very necessary to understand that you have to learn <u>how</u> to live together. Not Pollyanna - I don't care about that. Because that is so superficial. But the reality of an exchange of caring - I say, caring - I always use that word. Because caring means help. It means giving. It means parting with something of you that is of value for the sake of someone else, to give a helping hand, to stretch it out toward someone, even when it's not asked. This is the way you should walk through life. This is the way you should have, let's say, a week in which you have that as a task: to be kind, really to make an attempt. Not to follow your ordinary pattern, if that doesn't include so much kindness, and not to be boiling over all the time if that is your particular pa ttern. But really to be directive, to receive from somewhere in your conscience an order to make an attempt that during one week you will use many opportunities to say certain things or to feel them, regarding other people, and that that has to be positive in its nature, in order to give your conscience and your solar plexus a reason for retarding their particular activities, sometimes by balancing them out by something on the other side of the scale, I call that, of

that what is needed for the formation of a heart that then can function emotionally, and in depth that you then wish that such a heart can counteract, at the times when you need it, that what is an emotional state which leads to our, let's say, destruction, perdition, to the devil? Because that's where you are going. All such angry states, all such states of indifference, all such states of not caring, states of jealousies which are not justified - there are jealousies that are justifiable, many of them are not - all the states in which you wish to use your energy for the love of yourself; every time that you expect to have respect from someone else, and you don't deserve it; every time you feel smug about something that you know you cannot feel smug about, because you have not done anything, but you take it into yourself as if you are entitled.

Such are things that lead up to the depravity of a human mind, as psyche, ultimately as behavior. I hope you remember in All and Everything where Gurdjieff outlines these particular forms of depravity. If you don't remember, you have a task: to use your Index and to find out what page. I won't tell you. You find out. I've said certain things about comparing your Work with Alland Everything. I hope I made it sufficiently clear last night that that what is the value of this Work for yourself is dependent entirely on your own conscience and consciousness, as they can develop - that it is necessary to have a test for yourself, which a little while ago I called a thermometer and a barometer. I've talked only about the thermometer. The barometer ia a little different, and someday we'll talk about such pressures in your brain. It is a little bit more obvious because we know there is a certain place where Objectivity could start from. There is that same kind of a place in your heart, but it is more difficult to determine. You have a problem when you are a little volatile, when you are too quick on the trigger; when you let yourself go out of habit, without having dared ever to control it. You have to start a little bit below scratch. That may be your type, and you have more of a fight, the same way as a person who wants to become strong has more of a fight when he is very weak. The balance can be reached by every one of us. Also about that don't make a mistake. Every one os us can learn how to care, how

to behave, how to be less selfish, how to lose their vanity, How to be as a man could be, even unconscious. When I talk about ordinary life in unconscious states, and the school one can go through when one is still on earth, that before you can graduate and really can enter into the college or the university of higher learning, in which a diploma is given for the containment within yourself of a higher being body, either emotionally or intellectually, that at the end when the exams are given at the university, you still go through certain examination. That what is the preparation for it is simply the acquisition of certain points with which you have to deal, and which are prescribed in a program which is made out specially for you by the faculty of that kind of university. After that, you've passed your qualifying examination. Then you are ready to write your thesis. Your thesis is that which you wish to put into practice in daily life. You will not get a doctorate unless there is at least the beginning of a body Kesdjan, across Fa; at least the beginning of an intellectual body, up to the participation step.

You see, sometimes I'm very pleased about some progress. I have to tell you, because I have mentioned Boston, and they have done different things in accordance with certain indications. And recently, they had one of their meetings and it is an excellent, beautiful meeting, conducted by two of them who have understood what we have talked about, and that the whole meeting is devoted to Work and discussion, and a good level, and good answers. I say, I'm terribly happy, because tis was Boston I criticized some time ago. It's necessary to keep that kind of a level. It's necessary to be a little bit clearer. For instance, I can mention, it is not as yet emphasized enough that something must be created out of this world, that it is not a matter of hoping for impartiality, then only when it can be done by that what can be impartial, which has not the quality of unconscious existence. But also, that will be learned gradually. I say it of Boston because I'm not there so often. There are other cities, and I'm not comparing it with the attempts we make here, because they are also on the right road, gradually developing, with attention and with concern, so that what we talk about there, will be more and more in the direction of shortness of Work. I mean, shortness sometimes of an answer, just to tell and then let

it go. A question formulated correctly regarding Work: This is my obstacle. This is - I cannot get around. This is what I want to know. Then saying it. The shortness also may be in the length of a meeting. Have it for half an hour condensed instead of one hour extended. You know, we started today with two hours concentrated work. We started to find out if the body and the mind could join in that way. It is an attempt in which of course you give your body a task, an attempt for the level of your personality, an attempt to see how much Work at the present time is represented in you, and how much Wish there is at the present time for us as a Group to be more contained. We will do more of that because these are the practical things that I have mentioned in the beginning of the year. This is the actual application of Work in conditions which are a little similar to ordinary life, so that gradually with this kind of experience you will want to apply it when you are faced in ordinary life with similar conditions. And when I talk about trying to control your energies, and particularly the emotional kind, and I give you the remedy, I hope you will understand that that can be applied in the first place among us as people in a Group, and that there has to be that kind of a level, lifted up, so that then in a Group there is that kind of, how will I say, an exchange - not walking all the time as if you have a heavy load on your shoulders. But be friendly and kind and understanding, and take care of things. I talked about such a responsibility. Where will you go when you go away from here? What is it again and again that you offer to those who come here? There will be more of that kind of an influx. There will be people who leave. I know of a few. They will go, to find different ways of life. And one thing I hope, of course, they will remember that wherever they may be that the principles of Work can go with them, and that in their present state, hoping then maybe that conditions could become more conducive. It is not really the conduciveness of the condition. It's the conduciveness of the Wish. The Wish to adapt oneself to the conditions as they are. And afterwards the wish to accept oneself as one is in whatever condition one happens to be. Such little truths, such little statements of wisdom

which you can read in All and Everything. Take a little sentence and write it up. Put it on the wall and look at it. Have it with you during the day. Take it out of your pocketbook. Certain statements which strike you, just pithy, good statements, including Mullah Nassr Eddin, because they make you smile a little bit, sometimes maybe a wry kind of a smile. But the truth can be told in many ways. And you have to remain open for the possibility of whichever way the truth reaches you that then you remain open and don't close the door to your conscience.

Tomorrow, another day, Sunday. For those who stay, for those who come, create for yourself a receptivity. See if, in the early part of the morning, when the day starts, maybe when you leave for here, maybe when you come here, maybe tomorrow when you have your meeting in the morning, please be attentive, please be all there. Listen to what are the opportunities unfolded for you. Try to look at it as something that really could become important for you in your life. See the necessity of such things as trying to Work on yourself. Try to understand what it is that you wish to grow up, not just on the surface, spreading yourself sometimes a little too thin as far as the earth is concerned; but to grow up, that is the continuation of what is symbolic by the physical body, to continue to grow up with your emotions into a different sphere and a region partly already away from the earth. And mostly of course to grow up with your Soul, in some way or another connected, after some time, with that what really could be a wish for your reality.

Sometimes I talk nonsense to you. Because I know that it is not always understood in the way I would like you to know it. Because you cannot understand sometimes how I wished that certain words I say enter into you really, that they can stay there, and that it will mean something for you because it will stay and it will then start to talk. That my wish is quite sincere, and that also of course I have to have patience. Because what can I really expect? I can only expect that you are what you are, and open at the present time, in the state in which you are. And for the rest, it need not really be my affair. It is, of course, yours;

and it is a relationship between you in your private life and His Endlessness. In that relationship, don't ever get angry. Always give God the benefit of the doubt. Always believe that perhaps you do not know as yet, and that there is still a chance to learn.

I hope you have a good day tomorrow. I hope that you will - that you will wake up, early. Good night.

END TAPE

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